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EDITOR'S NOTES.

THE past month has afforded considerable material for comment and suggestion. We have attended important meetings of two Local Conferences: the North Middlesex, and the Essex; at each of which, some things were done which we should be glad to notice. But more interesting than either of these was a meeting in Boston of the Secretaries of all the Local Conferences in the New-England and Middle States (one only being unrepresented), for consultation in regard to work and plans.

We defer, however, any remarks upon these meetings, because, before this number appears, there will be the Annual Meeting of the Association, at which probably the same points will be presented and discussed which we should now be led to consider, — the secretaries at the meeting to which we have referred having chosen two of their own number to introduce, at that time, the subject of conferences as preliminary to a general discussion of organization and missionary work.

INSPIRATION OF THE NEW TESTAMENT.

(CONCLUDED.)

SECT. 8. — *Inspiration not Infallible nor Verbal.*

The doctrine of the plenary inspiration of Scripture, after having been nearly abandoned by theologians, has lately been reproduced in its grossest form by Gaussen, and his American translator, Rev. Mr. Kirk.

Inspiration, as defined by Gaussen, is "that inexplicable power which the Divine Spirit formerly exercised over the authors of the Holy Scriptures, to guide them even in the employment of the words they were to use, and to preserve them from all error, as well as from every omission."

"We aim," says he, "to establish, by the word of God, that the Scriptures are from God, that all the Scriptures are from God, and that every part of the Scripture is from God."

Let us consider the arguments in support of this kind of inspiration, and the objections to them.

I. — Plenary inspiration is *necessary*, that we may know with certainty what we ought to believe.

Great stress is laid upon this supposed *necessity* both by Gaussen and Kirk.

"The book so written," say they, "is the word of God, and binds the conscience of the world; and nothing else does so bind it, even though it were the writings of Paul and Peter.

"With the infidel, whether he be Christian in name or otherwise, the sharp sword of a perfect inspiration will be found at last indispensable. If the ground is conceded to him, that there is a single passage in the Bible that is not divine, then we are disarmed; for he will be sure to apply this privilege to the very passages which most fully oppose

his pride, passion, and error. How is the conscience of a wicked race to be bound down by a chain, one link of which is weak?"

We may reply, that, to assume the necessity of a theory, does not prove its truth. The only legitimate proof of a theory is by an induction of facts. This method of beginning by a supposed necessity, this looking first at consequences, has always been fruitful of false and empty theories. The great advance in modern science has come from substituting the inductive for the ideological method. Find what the facts say, and the consequences will take care of themselves. An argument from consequences is usually only an appeal to prejudices.

Again: This argument is fatal to the arguments drawn from the Scriptures themselves. In arguing from the Scripture to prove that every passage is divine, we have of course, no right to *assume* that every passage is divine, for that is the very thing to be proved. Then the texts which we quote to prove our position may themselves not be divine; and, if we grant that, "we are disarmed." For, according to this argument, nothing can be proved conclusively from Scripture unless we believe in plenary inspiration: then plenary inspiration itself cannot be proved from Scripture. But Gaussen admits, that this doctrine can be proved "only by the Scriptures;" therefore (according to this argument) it cannot be proved at all.

If, therefore, the doctrine of plenary inspiration is necessary "to bind the conscience of the world," it is a doctrine incapable of proof. If, on the other hand, it can be proved, it is then clearly not necessary "to bind the conscience of the world."

But again: This theory of plenary inspiration does *not* bind the consciences of men. If men are naturally disposed (as Messrs. Gaussen and Kirk maintain) to deny

and disbelieve the doctrines and statements of the Bible, they have ample opportunity of doing so, notwithstanding their belief in this theory. For, after admitting that the words of Scripture, just as they stand, are perfectly true and given by God, the question comes, What do they mean? For instance, I wish, we will suppose, to deny the doctrine of the Deity of Christ. Now, you quote to me the text, Rom. ix. 5: "Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever," which is the strongest text in the Bible in support of that doctrine. Now, though I believe in the doctrine of plenary inspiration, I am not obliged to accept this passage as proof of the Deity of Christ. For, I can — 1. Assert that the verse is an interpolation; 2. Assert that it is wrongly pointed; 3. Assert that it is mistranslated; 4. Assert that Christ is called God in an inferior sense, as God over the Church. And, as a matter of fact, these are the arguments always used, even by those who deny the doctrine of a plenary inspiration. They seldom or never accuse the writer of a mistake, but always rely on a supposed mistranslation or misinterpretation, in order to avoid the force of a passage. Hence, also, we find believers in this doctrine of plenary inspiration differing in opinion on a thousand matters, and with no probability of ever coming to an agreement.

II. — It is argued that many passages of the New Testament plainly teach the doctrine of the plenary inspiration of the Bible.

The passages quoted by Gaussen, and mainly relied upon, are 2 Tim. iii. 16, "All Scripture is given by inspiration," &c.; 2 Pet. i. 27, "Holy men of God spake as they were moved," &c. Besides these, he refers to many texts in the Old and New Testaments; but his chief stress is laid on these.

But in reply we may say that these passages refer only to the Old-Testament Scriptures. It is well known that the first may be translated so as to read, "All Scripture, given by inspiration, is profitable," &c. But it is reply enough to both these passages to say, that neither of them indicates what kind of inspiration is intended. They assert an inspiration, which we also maintain. But they do *not* assert a verbal inspiration, nor one which makes the Scriptures *infallible*, but simply one which makes them *profitable*.

The stress laid on the passage, 2 Tim. iii. 16, "All Scripture," &c., is itself an argument against the theory of plenary inspiration. The most which can be made of this text by *any* punctuation or translation, is, that all the Scripture is written by inspired men. What was the degree or kind of their inspiration is not in the least indicated. It might have been verbal, it might have been the inspiration of suggestion or of superintendence, or the general inspiration of all Christians.

Gaussen's only argument on this point is, "that it is the *writing* which is said to be inspired, and writing must be in words; hence the inspiration must be verbal." To this we must reply, that inspired writing can only mean what is written by inspired men. The writing itself cannot be inspired. This argument is too flimsy to be dwelt upon.

But further still: there is another argument which lies against every attempt to prove plenary inspiration out of the Scripture. *Every such attempt is necessarily reasoning in a circle.* Gaussen and Kirk have labored earnestly to reply to this argument, but in vain. The answer they make is, "We are not reasoning with infidels, but with Christians. We address men who respect the Scriptures, and who admit their truth.

"The Scriptures are inspired, we affirm, because, being authentic and true, they declare themselves inspired; and the Scriptures are plenarily inspired, because, being inspired, they say that they are so totally and without any exception."

But we answer Messrs. Gaussen and Kirk thus:— "You are indeed reasoning with Christians, not with Deists; but you are reasoning with Christians who do not believe that *every passage* of Scripture is infallibly inspired. To prove your doctrine from any particular passages or verbal expressions, you must prove that those particular passages and expressions are not themselves errors. You yourselves assert that this cannot be done, except we believe these passages to be infallibly inspired. Therefore you must assume infallible inspiration in order to prove infallible inspiration. In other words, you beg the question instead of arguing it."

In this vicious circle, the advocates of a verbal inspiration of infallibility are necessarily imprisoned whenever they attempt to argue from the words of Scripture. They contend that one must believe their theory in order to be sure that any passage is absolutely true; and then they quote passages to prove their theory, as if they were absolutely true.

III. — The theory of plenary inspiration, it is said, is simple, precise, intelligible, and easy to be applied.

We admit this to be true. It has this merit in common with the opposite theory of no inspiration. Both are simple, precise, and very easy of application. But simplicity is not always a sign of truth. The facts of nature and life are more apt to be complex than simple. Theories distinguished by their simplicity most commonly ignore or omit a part of the facts. Simplistic theories are generally one-sided and partial. Materialism, atheism, idealism, fatal-

ism, are all very simple theories, and explain all difficulties with a marvellous rapidity. This makes them, at first, attractive to the intellect, which always loves clear and distinct views; but afterward, when it is seen that they obtain clearness by means of shallowness, they are found unsatisfactory.

IV. — The quotations from the Old Testament, by Jesus and his apostles, show that they regarded its language as infallibly inspired.

This argument, upon which great stress is laid both by Prof. Gaussen and Mr. Kirk, though plausible at first sight, becomes wholly untenable on examination.

Thus, in the temptation of Jesus, in his reply to the tempter, he says, "Thou shalt not live by bread alone;" the whole force of the argument is said to depend on the single word "alone."

Replying to the Sadducees, who denied the resurrection, he says, "Have ye not read that God says, I *am* the God of Abraham, and of Isaac, and of Jacob? God is not the God of the dead, but of the living." Here the whole stress of the argument is said to rest on the use of the verb in the present tense, "I am."

Arguing with the Pharisees: "How did David, by the Spirit, call him *Lord*, saying, The Lord said to my Lord, &c.?" Here the argument depends on the use of the single word, "Lord."

Many more instances could be produced of the same kind; and Gaussen contends, that when Jesus and his apostles thus rest their argument on the force of a single word of the Old Testament, they must have believed that the very words were given by inspiration. For otherwise the writers might have not chosen the right word to express their thought in each particular case. And, unless the Jews had also believed in the verbal inspiration of

their Scriptures, they would have replied that these particular words might have been errors.

Plausible as this argument may seem, it turns out to be wholly empty and worthless. Whenever any writer is admitted to be an authority, then his words become authoritative, and arguments are necessarily based on single words and expressions. In all such cases, we assume that he chose the best words by which to convey his thought, and yet we do not ascribe to him any inspiration or infallibility.

Thus, go into our courts of law, and you will hear the language of the United-States Constitution, of the acts of legislature, of previous decisions of the courts, argued from, word by word. Counsel argue by the hour upon the force and weight of single words in the authorities. Judges in their charges instruct the jury to determine the life and death of the criminal according to the letter of the law. And this they do, necessarily, according to the rule, "Cum recedit a litera, judex transit in legislatorem." But will any one maintain, that the counsel and court believe that the legislature was infallibly inspired to choose the very language which would convey their meaning?

In this very argument for plenary inspiration, Gaussen and his associates rest their argument on the single word "all," in the text, "All Scripture is given by inspiration," &c. Yet, say they, we are not assuming that this text is plenarily inspired; for that, we admit, would be begging the question. If, then, Mr. Gaussen can argue from the force of the single word *all*, without assuming the doctrine of plenary inspiration, why could not Jesus and his apostles argue from single words, without assuming the doctrine of plenary inspiration?

There is, however, a passage in Paul (Gal. iii. 16), in which the apostle quotes a text from the Old Testament,

and lays the whole stress of his argument on two letters. "He says not, 'And to seeds' (*σπέρμασιν*), as of many, but as of one, 'And to thy seed' (*σπερματι*)." According to Gaussen's argument, Paul must have believed in the inspiration of the letters. But Gaussen is careful not to adduce this instance, which seems at first so much in his favor. For, in fact, both in Hebrew and Greek, as in English, "seed" is a collective noun, and does mean *many* in the singular. The argument of Paul, therefore, falls through; and it is evident that he is no example to be imitated here, in laying stress on one or two letters. Most modern interpreters admit that he made a mistake; and so, among the ancients, did Jerome, who, nevertheless, said the argument "was good enough for the foolish Galatians."

Having thus replied, very briefly, but we believe sufficiently, to the main arguments in support of this theory, we say in conclusion, that it cannot be true, for the following reasons, which we simply state, and do not now attempt to unfold: —

1. The New-Testament writers nowhere claim to be infallibly inspired to write. If they had been infallibly inspired to write the Gospels and Epistles, they certainly ought to have announced this important fact; instead of which, Luke gives as his reason for writing, not that God inspired him to write, but that, "inasmuch as others have taken in hand" to write, it seemed good to him also to do the same, and that for the benefit of Theophilus. John and Paul assert the truth of what they say, but not on account of their being inspired to write, but because they are disciples and apostles.

2. The differences in the accounts of the same transactions show that their inspiration was not verbal.

These differences appear on every page of any Harmony of the New Testament. They are numerous, but

unimportant; they go to prove the truth of the narrative, and give probability to the main Gospel statements. But they utterly disprove the theory of plenary inspiration.

3. Paul declares that some things which he says are "of the Lord," other things "of himself;" that in regard to some things he was inspired, in regard to others not.

4. Every writer in the New Testament has a style of his own, and there is no appearance of his being merely an amanuensis.

5. While the New-Testament writers lay no claim to any such inspiration as this theory assumes, they do claim for themselves, and for all other Christians, another kind of inspiration, which is sufficient for all the facts, and which gives them ample authority over our faith and life, and makes them independent sources of Christian truth.

SECT. 9. — *Another Theory of Inspiration.*

The method we have pursued in this inquiry has been this. We first examined the opinions now existing, and which have formerly been held on the subject. We found reason for thinking that the question was yet not settled, and that a better view than any now prevailing might be attained. We then looked at the facts, at the traits in the New-Testament writings which difference them from other books, and satisfied ourselves that the writers possessed *some* peculiar and special inspiration. We then proceeded to ask what this is; and meeting on our way the common Protestant theory of a verbal inspiration, we examined it, and have found it destitute of support, and on many accounts objectionable. We now ask, Can any better view of inspiration be found? and how will it bear on the authority of the Scriptures, the rights of reason, and the teachings of the Church? And this will close our examination of the subject.

1. We will first consider the capacity in man for inspiration in general. Inspiration, in the largest sense, is an inward sight, — a sight of truth, which we obtain not through the outward organs, but by an inward organ of vision. Many deny that such an inward vision is possible. They say all our knowledge must come from sensation and reflection. But, if so, man is not capable of spiritual religion; for spiritual religion cannot come either by sensation or reflection. Not, surely, by sensation; for the senses only show us outward things, not truths, principles, or ideas. Not by reflection either; for reflection results in propositions believed on grounds of reasoning. But reasoning can only give us probability, not certainty. It does not give us an experience of truth itself; it does not show us the spiritual facts, but only opinions concerning them.

But we know that we can *see* the spiritual laws, and the truths which are above the domain of the understanding. We know that we have sometimes inward experiences of truth, in which we see that justice, holiness, and love are infinitely true, beautiful, and blessed. We have a sight of the things themselves. There are moments in which we draw near to God, and feel his presence and power around us and within us. These moments of insight, of spiritual experience, are all that make us *certain* of any thing. All certain conviction, positive knowledge, living faith in God, justice, goodness, come from such insights as these. They are the foundation of solid piety, of real virtue. All else is imagination, opinion, probability: this is knowledge. By an inward vision, we have a knowledge of the spiritual world, just as by an outward vision we have a knowledge of the material world. If we had no senses by which to perceive the outward world, we could know nothing about it. We

might believe there was such a world on the assurance of our friends, but we could not know it. If we had no senses by which to perceive the inward world, we could not know it; we could only believe in it on the assurance of others.

But to act with energy in any direction, it is necessary to act from knowledge. It is necessary to have a conviction, amounting to certainty, of the reality of the object which is the reason of our action. The more *knowledge* we have of the outward world, the more decision (other things being equal) we shall show in our actions in relation to it. In like manner, the more knowledge we have of God, truth, justice, virtue, the more decision we shall show in our piety and our goodness.

But now one thing more is to be remarked. This certainty or knowledge, whether of outward or inward realities, does not come from a *single* perception. Our senses may deceive us in any one instance. To correct the illusions of the senses, it is necessary to repeat the observation, and by the ear to correct the errors of the eye; by the eye again, those of the ear; by the hand, those of both. Just so, one vision, one inward experience, does not give us certainty. That may have been an illusion, an imagination only. Nor does certainty come even from repeating one kind of spiritual experience. We must exercise *all* our moral faculties to attain a solid assurance of the reality of God, of truth, of goodness.

We must add to the sight of these things a repeated and varied experience of them. We must dwell in love, and so we shall dwell in God. The life is the light of men. Prayer to God gives us confidence in the reality of virtue: active benevolence assures us of the presence of God. Thus a saint, who has spent years in solitary prayer in a hermitage, is beset, after all, with terrible

doubts as to the reality of religion. He calls them temptations of the Devil; but they come because he has not verified his religious experiences by humane action. And so the man of morality or philanthropy, without piety, fears at last that he has wasted his life, and accomplished nothing: his goodness wants life, love, and beauty. There is an inspiration of the heart, of the mind, and of the will; and the one must verify the other. While working for God, and loving God, we know him. While serving man, we are drawn to God. While praying to God, we are drawn to man.

There is, then, a capacity in man for inspiration; that is, for perceiving the awful and beautiful realities of the spiritual world. God is always manifesting these realities to us, in proportion as we, in humility and love, open our souls to receive them. For, to *perceive*, we must *receive*. When we open our eyes, God shows himself to us. When we draw nigh to him, he draws nigh to us. He inspires us, he breathes his truth into us, he brings it in contact with our souls, whenever we sit still and are quiet, and give ourselves up humbly to be led in his way.

2. Thus far we have spoken of inspiration in general. We now ask, in the second place, *What is the peculiarity of Christian inspiration?* What is that special influence which is known as the coming of the Holy Ghost?

The answer of the New Testament is very clear and decided. The Holy Ghost is an inward revelation of Jesus Christ. When Jesus predicts the coming of the Holy Spirit, it is in these remarkable words: "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, *for he dwelleth with you*,

and shall be in you." Is not this clearly Christ himself, who dwells *with* thee *now*, and shall be *in* thee hereafter? If there is any doubt of it, read the next words: "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; *but ye see* me: because I live, ye shall live also. *At that day ye shall know that I am in my Father, and ye in me, and I in you.*" Directly after, he says, "He that loves me, I will love him, and *will manifest myself unto him.*" Again, he promises that "my Father and I will come and make our abode" with the disciples who love. And again, "*I go away, and come unto you.*" It is true that the Lord speaks in other places of the Comforter as though it were different from himself, as when he says, "I will send you from my Father, and he shall testify of me;" and again he speaks of the Father sending the Comforter *in his name*, i.e., in his spirit or power.

Again: "If I go not away, the Comforter will not come to you; but, if I depart, I will send him unto you."—"He shall guide you into all truth. For he shall not speak of himself, but what he shall hear he shall speak. He shall receive of mine, and show it unto you." And directly following this: "A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to my Father." It is evident that Jesus speaks somewhat figuratively here, and personifies the Holy Spirit, in order to make them feel the *reality* of this influence more than they otherwise could; for, to prevent misunderstanding, he immediately adds, "*These things I have spoken to you in parables.*" But we may consider this much as certainly intended: 1. That the *Holy Ghost*, or *Christian Inspiration*, makes Christ inwardly present to the soul. 2. That this inspiration is an *influence* which comes primarily from God, as all good influence has its source and

fountain in him. 3. That Christ's active love for them helps to bring this influence to them, which manifests to them both himself and the Father. It is something more than an influence to put *Christian truth* in their souls: it shows them that truth as *living truth* embodied in their Lord. It gives them the sight of the beauty of holiness in him.

Now, all the New Testament corresponds to this view. Paul, speaking of his conversion, says, "When it pleased God to reveal his Son *in* me;" and, speaking of the Holy Spirit, says, "The Lord *is the Spirit.*" Christian inspiration, then, is an influence from God, which brings Christ close to our souls, so that we can see God *in him.*

Christian inspiration is being under the personal influence of Christ present to the soul, and manifesting God to the soul. We sit in heavenly places with Christ Jesus. "I am crucified with Christ, but I live; yet not I, but Christ who liveth in me."

3. And, in the third place, we see, by the Scriptures themselves, that this was the one and only kind of inspiration; and this inspiration all Christians had. It was common to all. There was but one Spirit in the early Church, though it took different forms of manifestation. This is distinctly and explicitly asserted by Paul. "There are differences of gifts, but the same Spirit." — "To one is given by the Spirit the word of *wisdom;* to another, *knowledge*, by the same Spirit; to another, *faith*, by the same Spirit; to another, the gifts of *healing*, by the same Spirit; and to others, *miracles, prophecy, discerning of spirits, divers tongues, interpretation of tongues.*" All these are specially enumerated; but nothing is said of a separate gift for *writing Scriptures*, still less of a different inspiration for that purpose. We may safely conclude, therefore, that the universal Christian inspiration was adequate for this

end; and that the inspiration of the writers of the Gospels and Epistles was the gift of *wisdom* or of *knowledge*, here specified.

4. And here it is proper to remark, that, as this inspiration of the Holy Ghost was universal in the Church then, and shared by every real Christian, so it is universal in the Church now, and shared by every real Christian now. Paul distinctly asserts, that "no one can say that Jesus is the Lord but by the Holy Ghost." The reception of the Holy Ghost, at first, was an integral part of Christianity; and what was essential then must be essential always. A man cannot be a real Christian except by a Christian experience, an integral part of which is the reception of the Holy Spirit.

It is true that the *gifts* of the Spirit are not the same now that they were then, for the same gifts are not needed. We do not work physical miracles, nor speak with tongues: these were for signs then, to call attention to Christianity; and, the attention of the world having been called, they are wanted no more. But let them be wanted, and no doubt they would be reproduced again by the living Spirit.

In the apostolic times, the power of the Holy Spirit was more marked and greater than now. The stream of spiritual life was then near its source; it was confined to a narrow channel; it was hemmed in by a more obstinate resistance; and it fell with cataract force from rock to rock. Its foaming waters shone in the sunlight, and its thunder was heard afar. Now it winds more tranquilly along, through meadows and fields, giving fertility to many a mile of cornfields, and bending around the peaceful hills. But it is the same stream then as now. It had more power then, but it has a wider expanse to-day. It broke out in glittering miracles, and strange gifts of speech, in a marvellous insight, in an unrivalled foresight, in forms

adapted to astonish the world, and draw its attention to the new Church. But the Holy Spirit gives life to-day, as at first, to every Christian soul; changes belief into conviction; takes away the heart of stone, and gives a heart of flesh; brings the sinner to repentance; makes the lame in soul to leap as a hart, and he whose tongue was spiritually dumb to sing songs of grateful praise to God.

5. But how, it may be asked, did the Holy Spirit inspire the writers of the New Testament, so as to fit them for their work? What was the "gift of the Spirit" which enabled Luke to write a Gospel, or Paul to write an Epistle?

If we suppose the fundamental fact in this influence to be in every case "*an inward revelation of Christ;*" if this is the one Spirit, the same in all, — then, we may suppose, the separate gifts were developed in each Christian according to his natural and original faculties. To one man, the inward revelation of Christ gives the power of *working miracles*, because he has something in his nature to serve as a basis for that gift. To another, it communicates the power of *speaking with tongues*, because he has a constitutional power of language for its basis. And so of the rest.

Now, let men of a historical turn of mind, as we may suppose Matthew and Luke to have been, to have received this spiritual influence, which lifted them inwardly into communion with Christ, and what would be its effect in developing their historical talent? The love of Christ would give them a profound interest in every fact of his life; it would give a tenfold diligence and fidelity of research, of memory, of accurate statement. Nothing would be trivial or unimportant to them. They would, in the simplicity of their faith and its holy truthfulness, lay aside all prejudice, feeling, passion; and their minds would be

kept full of what Lord Bacon calls "dry light," — that is, pure from emotion or interest. They would make themselves what the evangelists truly are, — perfect mirrors before the facts, to reflect them just as they find them, undistorted by private partialities or antipathies. Writing under such an influence, we should have the guarantee of a substantial accuracy in every thing of importance. Where they knew nothing, they would write nothing. They still would not be infallible, but we might be sure they would not err in any thing essential. Their writings would show that they had the WORD OF KNOWLEDGE.

Then how would this view of inspiration apply to the writers of the Epistles? In close intercourse with the mind of Christ, they would see clearly Christian principles, and their application to the wants of the times, and to human life universally. Yet, as each of them by nature would have some ruling tendencies of thought, these would be manifest in their writings. The Spirit would not repress their individualities, but rather develop them. Thus we find the mental peculiarities of Paul, James, John, Peter, all very distinct and manifest in their writings. But it would repress excess and ultraism, give balance of thought, give depth and breadth of view, and cause their words to be weighty with meaning and truth. Their writings would show that to them was given by the Spirit, the WORD OF WISDOM.

6. And now, we ask, What is the position of the New Testament as a source of truth, compared with reason, the Church, and the inward illumination of every Christian?

The New Testament is a source of truth; but that is not its chief office. Its chief value is, that it is a means of bringing men to God. Nevertheless, it is also a source of truth. We go to it for truth; not merely to confirm what we know already, but to show us something new. Protes-

tants ascribe authority to the Scripture, and call it the rule of faith. Now, how does the view of inspiration I have presented, affect the authority of the Scriptures?

I have said that the writers were inspired by a spirit which all true Christians share to-day. But the degree of the early inspiration was much greater than now. It rolled a stronger flood through their souls than through ours. We see this in all the other gifts of the Spirit in apostolic times, — miracles, healings, tongues. We have nothing of the sort now; except, perhaps, some occasional and obscure phenomenon. Therefore there is every reason to believe, that the *word of wisdom* was given in far greater measure then. Their opportunities of knowledge then were far greater than ours. The Spirit lifted them to a nearness to Christ which we do not now attain. This is their authority, then, as we have before said, — the authority of knowledge, of insight, of nearness to the facts and the truths to which they witness. "They speak that they do know, and testify that they have seen." This makes them just what Paul claims for them, "able ministers of the New Testament, not of the letter which killeth, but of the spirit which giveth life." — "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." — "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in *the face of Jesus Christ.*"

He adds presently, "We have this treasure in earthen vessels." It does not make them infallible: they can err, and they did err. Their knowledge increases. Peter, though having received this gift, yet needed a special revelation to teach him to baptize the Gentiles. The authority they have is that of honest men who have seen and known, by a deep inward experience, what they profess to speak

of. This authority even extends to their *language*. They choose the right words to express their meaning. Their words, no less than their thoughts, deserve to be studied; for their thought penetrates into their words. The keener the insight, the more living the thought, so much the more precise *is always* the expression. They speak "not in the words which men's wisdom teacheth, but which the spirit teacheth."

7. "But, if you admit they are not infallible, how shall we distinguish their errors from their truths?" By their own rule. They say, "Beloved, believe not every spirit; but try the spirits, whether they be of God." The Scriptures are a rule of faith, but not the *only* rule. There are three co-ordinate sources of Christian truth. The same spirit which speaks in the New Testament speaks to the individual soul. "The natural man receiveth not the things of the Spirit of God, for they are spiritually discerned. *But he that is spiritual judgeth all things.*" We therefore test the SPIRIT IN THE BIBLE by the SPIRIT IN OUR HEARTS.

And the third rule of faith is the SPIRIT IN THE CHURCH. The universal Christian sentiment, the faith and conviction of the Christian Church, is the work of the Holy Spirit. So we test one by the other.

When we doubt whether any thing in the New Testament is a part of inspiration, as we read it there, we compare it with what God says in our soul, and with what he has said in the universal faith of the Christian Church.

When we doubt whether any thing in our own soul is really a divine intuition of truth, we test *that*, first by Scripture, then by the faith of the Church.

When we doubt whether any thing taught by the Church is true, we test that again, first by the Scripture, and second by the Spirit in our own soul.

All this supposes that a man is honestly seeking for Christian truth. But that we must assume in any inquiry concerning the rule of faith. Any rule of faith is a rule only for him who opens his mind honestly to the light, and seeks to know the truth that he may do it.

8. We ask next, What is the relation of this view to the exercise of reason? Suppose we find any thing in the Scripture which seems to us unreasonable, what shall we do? In reply, we make another supposition.

Suppose a friend, in whose honesty and good sense you confide, has been in the heart of Africa, and tells you of what he has seen there. Among his statements is something very strange, which contradicts all your previous opinions. What do you do? *He has been there.* He is not infallible, to be sure; but still your reason is not infallible either. If you are sure that he had good opportunity for observation, you would be likely to conclude that there was something in what he asserts. It would be reasonable to do so. It would have been reasonable for the African prince, who was told water could become solid, to believe it on good testimony, however at first it seemed unreasonable.

The office of reason is to criticise, examine, weigh; it makes us hold back our belief in testimony, until we can really and heartily bestow it.

Our result, then, is, that reason is related to *inspiration* as it is to testimony, to credible testimony of any other kind. Its office is to examine the testimony, to sift it closely; and, if the testimony is sufficient, to accept the new knowledge which is thus offered to the mind.

We cannot, therefore, make our reason a *source* of Christian knowledge. It is not a witness to communicate facts, but an advocate to sift testimony.

Summary.

The conclusions to which we have arrived may be thus summed up:—

1. The opinions which prevail on the inspiration of the Scriptures are either narrow and defective, or vague and indefinite; showing that a revision of the subject is needed.

2. The true method of inquiry is to examine, first, the facts before us; and then to inquire what view of inspiration best arranges and harmonizes those facts.

3. The writings of the New Testament are remarkable for depth, height, and sweep of insight; they are also remarkable for precise thought and luminous expression; also for solidity of substance and weight of experience; and, finally, for living and live-giving energy.

4. When we consider who the writers were, and how they were brought together, we cannot ascribe these qualities in their writings to peculiar genius or culture. There must, then, have been some great influence which acted upon all of them, and gave them the power of thought and utterance.

5. Jesus promised the Holy Spirit which was to come after him. The apostles describe the coming of this Holy Spirit. In this influence all believers shared, but it operated differently on different individuals.

6. The main work of the Holy Spirit was to produce faith in Christ, and to bring believers into an inward and personal relation with him, and putting his gospel into their hearts.

7. By this experience, the writers of the New Testament were not rendered infallible; but they were placed on a higher plane of experience and insight, where they saw truths invisible to those on a lower level.

8. The authority of these writers is that of witnesses, who have been where we have not, and have seen what we have not; and who speak that they do know, and testify that they have seen.

9. The doctrine of an infallible inspiration rests on no basis, and the arguments by which it is supported are wholly unsatisfactory.

10. Nevertheless, all inspiration of thought affects language; and the more clear the insight, the more just will be the expression.

11. There are three sources of Christian knowledge: the New-Testament Scriptures, Christian experience, and the testimony of the Church universal. In seeking Christian truth, we must have recourse to all of these, proving all things, holding fast whatever is good, and abstaining from all that appears evil.

12. The Scriptures are to be reverenced, and handled with deference and love, as the writings of holy men who spoke as they were moved by the Holy Ghost. They were nearer the beginning of Christianity than we, nearer the fountain of life; and the more we study their words in an humble and receptive spirit, the more we shall find them profitable for doctrine, reproof, correction, and instruction in righteousness.

WHAT DID JESUS TRY TO DO?

BY REV. RICHARD METCALF.

"THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." But save them from what?

I. *Not*, as men used to say, *from the power of Satan.* No such mighty demon as this Satan, whom men used to dread, ever existed to divide the sovereignty of the world with God, and wrest away from him the larger portion of his children. There is but one Being who rules all things in heaven and on earth. Not a sparrow falls to the ground without his permission; and as for us, his children, all the evil spirits in both worlds combined cannot pluck us out of his hands.

II. *Jesus did not come to save us from the wrath of God.* We ask no one to save us from Him who, in the hour of the world's greatest corruption, so loved it as to send his Son to redeem and bless it. There is no room for cruel anger in the breast of Him whose whole nature is love; and, if it were possible to be delivered from his hands, it would be the greatest misfortune that could happen to our souls.

III. *He did not try to save us from the punishment due our sins.* Those punishments are the natural results of our actions, like the pain which comes from thrusting the hand into the fire, and are sent, not in anger, but in mercy, to warn us away from evil. So the pains which follow our sins are the *remedies* by which God would cure our spiritual diseases. They are the *chastening* by which he would make us pure, chaste, fit to dwell for ever with

him and the holy angels. They are the *afflictions* which endure for a time, only that they may work out an eternal weight of glory. They are all sent, not for his pleasure, but our profit, that we may be partakers of his holiness. We would no more ask God to remit these penalties, than we would ask a physician to keep back the draught which is to save our life. The cup which my Father giveth me to cure me of my sins, shall I not drink it?

IV. *Jesus came to save people from their sins.* Sin is the only real, lasting evil in the world, and all others are nothing as compared to it. Nothing else that can come to ourselves, our families, or our friends, is so deeply to be deplored as this, or so carefully to be guarded against. It is sad, indeed, to lay in the grave a little child who was the light and joy of the household; but how much sadder to see such a child live, indeed, but live to be a dishonor and shame, — live to break the laws of God and of man, and sink into the depths of vice. You can comfort those whose children are but taken to heaven, where they always behold our Father who is in heaven; but may God comfort those whose children die to holiness, for the comforting words of man seem at such times but mockery. Sin is so much worse than death.

Salvation, then, is not deliverance from any present Satan or future hell or angry God, but from our own sins. It is deliverance from the evil habits that have bound us, from the evil passions that have conquered us, from the gross vices into which we have fallen. It is deliverance from every thing that is displeasing in the heavenly Father's sight; and, because such deliverance comes to us through the life and teachings of Jesus, it is said in the Gospel, "Thou shalt call his name Jesus, for he shall save his people from their sins."

O, friends! seek this salvation, and you will have noth-

ing to fear. Through the power of Christian faith, cast out the evil thought from your mind, the evil desire from your heart. Break off from every evil way, and resolve, by God's help, to do his will, and that alone, so long as you live. So shall you come off conqueror in the battle of life, through the help of Him who loves you, and shall dwell for ever in his kingdom of holiness and peace. Then you will find it a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save MANKIND FROM SIN.

LETTERS OF REV. C. H. DALL.

AGRA, Feb. 9, 1867.

DEAR BROTHER LOWE, — I snatch a moment to write you, as I sit in the principal tent, or *shamiana*, of A. R. Pollock, Esq., chief Secretary of the Agra Industrial and Agricultural Exhibition. I have penetrated further this time into North-western India than ever before. I am daily and hourly learning HERE about India and Indian opportunities, — what one cannot possibly learn in Calcutta. I am in close and friendly communication with brother missionaries (Orthodox, of course, in their *theories*), whom I should never have so much as known by name, had I not come up here to meet them. Dr. Valentine, of the Scotch Church, has just invited me to come six days' journey west of this, and join hands with the Rajah of Jyepore, who would gladly cover all costs of the journey to and fro, if I would come and make arrangements for aiding him hereafter from Calcutta in his newly opened *schools*, male and female, and his various plans for benefiting his three or four millions of people. Opportunities of good open around me more broadly than ever before.

DELHI, Feb. 22, 1867.

Washington's birthday finds me in Delhi; forty-five square miles of ruined cities stretch around me, — the ruins of *ten*

Delhis, successive capitals of *the Mogul* in Hindostan, during the last eight hundred years. I was yesterday looking down upon ranks of Mahomedans in prayer: they prostrate before the Infinite and Unseen Allah, with their faces toward Mecca, in front of the grand central alcove of the largest and grandest mosque in the world, — the Jumma Musjeed of this city, — and we looking down upon them from the upper balustrade of the graceful kiosk that caps its highest minaret, — one of twin pillars which lift their heads upwards of one hundred and thirty feet. This was in New Delhi, the city of Shah Jehan, as Agra, with its unique and inimitable *Taj Mehal* (recently visited), is the city of Akbar, the great *American*, — I mean that Emperor of Hindostan, who, in 1630 to 1650, contemporaneous with the birth of New England and old Massachusetts, gave to his empire of one hundred millions absolute freedom of conscience in matters of religion; and in many other ways proclaimed to India, "One is your Father, even the Most High, and all ye are brethren;" or did something so near to the proclamation of human brotherhood, as to compel us to take knowledge of him as one who had been with Jesus. Indeed, one of his most splendid mausolea — that at Secundra, six miles from Agra, which I may visit in a day or two, returning to Calcutta — covers the remains of Akbar's *Christian* wife. And it was Akbar who replied to the Jesuit missionaries seeking dominant power in his gorgeous court, "See, I have made the Christian Cross the ever-recurring emblem in my temples, and set it hand to hand with the Crescent of Islam!" or words to that effect. I sit now in the centre, and on the very crown, of that empire —

> "Wherein the gorgeous East, with richest hand,
> Showered on her kings barbaric pearl and gold."

I just now stood on the top of the highest column in the world, — the Kootub Meenar; and yesterday in Shah Jehan's, Akbar's *son's*, Hall of Audience, the *Dewan Khas*, the ceiling of which was once entirely composed of that exquisite gold and silver frost-work or filagree, for which the goldsmiths of Delhi are still noted. I stood yesterday where once stood the famous Peacock Throne, overshadowed, not with any mere feather-work,

but whose arborescent canopy was formed of branches of diamonds, emeralds, pearls, and gold, too rudely compared to tails of peacocks. The throne itself, six feet by four, was of solid gold, inlaid with gems. Twelve pillars supported its canopy of fretted gold, themselves of molten gold. A deeply dependent fringe of pearls bordered the golden canopy; and on each side of the Peacock Throne stood, as orient symbols of royalty, broad-spread sunshades (umbrellas) of crimson velvet, heavily inwrought with gold-thread and pearls, on handles eight feet long, of solid gold, studded with diamonds. The books tell us, that this unparalleled achievement of art in jewelry was the work of Austin de Bordeaux, — of course, a Christian artist; and that the value of this *single toilet-jewel*, but one among the grander art-gems of Delhi, was estimated by Tavernier — a professional French jeweller, who saw and scrutinized it — to be worth *thirty millions* of dollars, or six million pounds sterling. All the constituent parts of this Peacock Throne are doubtless still extant in some forms of beauty and treasure, and together make but a peppercorn of the *jewelled* wealth of the native princes and greater rajahs of this strange and unknown India. Now, could we take this thought of real wealth of treasure in its lowest and merely *mineral* form, and make it the first step of a long ascent, at the head of which lie waiting for us and our dear Lord, India's wealth of mind and heart and soul and will, all waiting to be quarried, cleared, and crucibled in our work-rooms by a truly missionary band of believers, gospel in hand, we still — we still, my brother Lowe, fall very far short of the glory that may be revealed to us and in us as co-workers with God, and counters-up of true jewels for Him. Our Master's wealth lies waiting here in the exceeding precious but sure revelation of India's new life, which he that runs may read, and see already opening to the light of God.

I yesterday addressed "The Delhi Society," a goodly band of wealthy and intelligent men (Chunna Mull, one of them who sat by me, is worth two millions of rupees, or, as they call it here, "*twenty lacs*"); and I wish I could tell you how readily these forty or fifty younger and older Hindoos and Mussulmans welcomed American ideas of freedom and brotherhood, educa-

tion and progress, and particularly as regards their sisters' and wives' emancipation. I also visited and examined several girls' schools, and one normal school for Mussulman ladies, several of them princesses of the recently levelled throne of Delhi. "Oh that we could know, in this our day . . . . !" I address a similar society in Allyghur to-morrow.

OUR MISSION-HOUSE, 34, MOTT'S LANE, CALCUTTA.

My last to you was from Delhi, and that of a fortnight before was from Agra, the splendid city of Akhbar. To-day finds me in the midst of a tide of delightful school and mission duties, at headquarters in Calcutta. This moment, my faithful native colleague, Mr. Singhee, looks in at my library door, and says, "They are ready for your address." "My dear Dwarry, you must do it to-day," is my rejoinder; and I hand him a volume of "The Taj Mausoleum," full of sermons in stones, and copies of its rich inlaid (Florentine?) mosaics, pictures which I brought with me recently from the strangely majestic doorway of that queen of Saracenic architecture. Away he flies to do his best, seeing that I am hard pressed by the Overland mail, and remembering that he also was with me in that imperial sepulchre. Lessons of life and death cluster thickly in its marble arches, thicker than the bees that hive and honey there; and neither Dwarry nor I ever feel at a loss for a lesson contrasting Islam or Hindooism with the all-loving and serviceable gospel of Jesus. From 10, A.M., to 1, P.M., I have been busy to-day, as I am every day, with the two higher divisions of our senior class,—joining them in one Bible Class on Saturdays for a two-hours' direct study of the New Testament, as already described to you. I was just now greeting three English ladies, teachers of seventeen Hindoo *girls*, in that new department of our mission, where we have some forty on the roll. As I write these words, the psalm of life rings out on the air from the main hall opposite, as repeated simultaneously by two hundred of our boys. By the way, I must tell you how much I was disappointed by the comparative dulness of the eyes and lowness of the foreheads of pupils in the schools, asylums, and orphanages of the Northwest Provinces and the Punjab; and how renewedly thankful

to the Great Disposer I am, when, after pretty full and fair observation of the young — to say nothing of the mature — in both Southern and Northern India, I return to Bengal as the field of my life's work, and to which every year's experience binds me with stronger and stronger attachments. It is young *men of Bengal* who, as Brahmas and as workers, lead the thought and labor of India, are breaking the shackles of caste, pleading for the emancipation of woman, and urging on the most needed and possible reforms. It would be too much to say, that even Keshub Chunder Sen of Calcutta, who is now preaching a religion of *life* at Lahore, some fifteen hundred miles away, is guiltless of all inconsistency, and never vacillates from his purpose of turning all men, everywhere, from their idol temples to the one God and Father of Jesus Christ. Bengalees are human, and so have their faults.

God is prospering our work more than ever before, and is very good to your brother, DALL.

EXTRACTS FROM REPORT OF REV. WILLIAM BRADLEY.

JEFFERSON BARRACKS, MO., May 15, 1867.

Two months ago, — viz., the 15th of March last, — I entered upon my duties as missionary of the American Unitarian Association. Rev. Charles Lowe, Secretary of the Association, in his letter inviting me to this work, suggested that I "visit many places, rather than attempt a persistent movement in any one."

In accordance with this suggestion, I have labored in Belleville, St. Clair Co., Illinois; in Jefferson City, in Sedalia, in Warrensburgh, in Pleasant Hill, in Independence, in St. Joseph, Missouri; and in Leavenworth City, Kansas, — all places of from three thousand to thirty thousand inhabitants. I did not find, in all my journey, a Unitarian, Universalist, or Christian church (though I found Disciple churches, which in Missouri call themselves Christian). I preached twenty-four times,

— in halls; Disciple, Baptist, and Presbyterian churches. To many of the places I went a perfect stranger, not knowing a person to give me "aid or comfort" in my mission, and yet, in every place where I preached, I found a few friends, say from two to twelve, some of whom had been entirely ignorant of our views and position, and yet, on hearing them, found themselves standing on the same liberal platform.

I have attended and taken part in several prayer-meetings; delivered several school addresses; have sold forty-four books, and distributed several of Dr. Eliot's discourses. I feel that, in such diffusive labor, working everywhere, I accomplish but little anywhere. Still, some have been instructed and taught the way of the Lord more perfectly; others have been started on a new train of thought; and I have faith that my "labor" has "not been in vain in the *Lord*."

The country in which I travelled while on this mission is worthy of special note, because of its nature, and because of the position which Missouri must hold in the future of this nation. The country along the entire line of the Missouri Pacific Railroad, which crosses the State from St. Louis to Kansas City, is naturally divided into two sections. The first, extending to California Station, 150 miles west of St. Louis is "hilly and broken;" it has however its fine valleys, and is therefore exceedingly varied, both in appearance and fertility. But all this land is valuable for agricultural, horticultural, or mineral uses: the cereals grow luxuriantly in the "fat" bottom lands, and the hills are especially good for grass and fruit. The second section is prairie, and from California Station extends westward as far as I travelled, viz. to the western border of the State, and beyond into Kansas; but how far into Kansas I know not. This is one great extent of wondrously rich soil, it being from one foot to twenty feet deep; and the country is as beautiful as the soil is rich. Its rolling or undulating prairies, with here and there magnificent primeval forests; its surface of fresh grass, bright green varied by the black of recently ploughed or burned lands, with the water sparkling like diamonds as the wind agitates and the sun shines upon it, — is a view so perfectly charming, that one is exhilarated and excited: not for a few minutes only, as you glide by some

favored spot of earth; but continuously, for an hundred and twenty or thirty miles, and, from our starting-point, westward, the beauty and fertility so increasing that you may lay aside your book or latest paper, and feast your rapt spirit on primitive beauty. Alas! this fair picture, as it came from the hand of God, is marred and defaced by the desolations of war. Here stands a lone chimney; there the ruins of a once substantial and beautiful mansion, for some of these old slave holders "were denizens of blessed abodes." The inferior stock (cows and horses), the remnants of fences spared from the camp-fires of friend or foe, tell of relentless war of which this country has been a seat for years, dating back, perhaps, to the time when from this region "border-ruffian" raids were made on the earlier settlers of Kansas. Then they "sowed to the wind," and have "reaped the whirlwind," — then they took the sword, and during our late war perished by it; for, during the struggle, so troublesome were three of these western counties, that they were depopulated by military order. When the years of peace, upon which we have happily entered, and the hand of interested industry, shall wipe out these desolations, build up these waste places, and add the beauties of tasteful art and intelligent toil to these present natural attractions, then this, to speak modestly, will be one of the chief gardens of this great Republic.

Emigration, ever since the close of the war, has been flowing thither. During the war, many of our soldiers saw this country and have exhibited their appreciation of it, by returning to it, and, now in it, they will devote the same energy to its cultivation and improvement, that they did in the suppression of the great rebellion. You find ex-army officers in all the towns and cities: I cannot tell to how many lieutenants, captains, majors, and colonels I was introduced in Kansas City. In a word, New England, the Middle States, the North, and North-west have sent their hardy sons, and will send them. Even some have come from the South; and, now and then, one will tell you how he has seen the zeal and heard the matchless eloquence of Starr King on the Pacific coast.

To new settlers, each section of the State has its advantages, and disadvantages. Such localities as first inaugurate a good pub-

lic-school system, and let it be known, will find themselves great points of attraction to the very best class of people who seek homes in the West. Many would be glad to embrace such temporal advantages as this State offers, if they could do it without sacrificing the intellectual interests of their children. So they, for the good of their dear ones, remain under unfavorable temporal circumstances, and toil on in poverty or with but limited means. I certainly think that it would be a good investment for parties holding lands for sale, or for railroad companies, to encourage and liberally assist in the establishment of good, if not first-class, schools. It must not be understood that Missouri is destitute of such schools: she has them in some localities, but in others the people have voted against public instruction. But public sentiment is changing: the "leaven" is in the "meal," the lump will be changed, and the good time comes.

A country so fertile, so beautiful, so great in its possibilities and speedy prospects, should have *Liberal-Christian* missionary work done in it.

The pioneer ministers must not be indolent; for the newcomers are a fast people, and will not tolerate drones. (For the sake of speed, they write "Leavenworth" thus: "11worth.") Nor must they be of the extreme exquisite or "Rev. Cream Cheese" order; for the country is new, and needs workers: and, notwithstanding there is much refinement and taste, many of the people are "rough and ready." The ministers should be able men, so full of the spirit of Jesus, that they shall be impelled to every good word and work; men who believe in the Fatherhood of God, and in the brotherhood of humanity; men who believe in the divinity of Christianity, and in its power to save. Such men will succeed, and will accomplish much good. The Orthodox (so called) denominations are active. They have men and measures operating in all the towns and cities which I visited; but the great mass of people already *believe*, yea *know*, that God is too broad and deep in his love to confine himself to the narrow limits of any one denomination. Hence Liberal-Christian ministers, if of the true kind, will get the ears of the people, get their sympathy, get their hearts. The anti-sectarian Church of the West will not be composed of Eastern Unitarians: if any

expect it, they have an expectation which will never be realized. If we could find such in the West, they doubtless would constitute an intelligent and influential part of the Church, that is all; for they are very few west of St. Louis, in Missouri. I travelled across the State, and visited, as reported above, several of the largest towns (cities), and failed to find a person born and educated a Unitarian, until I reached Kansas City; and then only one. In Leavenworth City I found a few, and in the good city of "St. Joe" six; but in none of these places do they feel able to commence a persistent effort to establish a church or hold regular service. The truth is, the people of the West are from all places, and are of all sorts, — theologically, morally, and politically; a conglomerate, in which any specimen desired can be found. The proportion of Eastern Unitarians, as reported above, is very small; but those who are Unitarian by the force of reason and common sense, are many. Among all classes are those who are dissatisfied with the old theologies, and *with sectarism*. On the other hand, many are alarmed because of the unbelief of not a few. They dread the influence of men who say, "I believe nothing," and who spend Sundays in revelry and theatres. Others cleave to the one idea of spiritism — simply, I think, because they have not been taught, nor have they discerned, the grand harmonizing and all-embracing truths of Jesus. Meantime every sect seeks to establish churches. In every village and city they have men and measures in active operation. "Organize, organize," say they, "as a nucleus to which others will come;" but others come slowly, because the mental and spiritual food offered them is not the "bread which cometh down from Heaven." If we have eaten that bread, and been made strong by digesting and assimilating it, we can preach it to them, and so meet their wants and save them from error, unbelief, indifference, ignorance, and sin; and we may rejoice to be able, under God, to give them a reasonable theology, a religion just in its requirements, liberal in its *name*, *organization*, *and spirit*, heavenly and boundless in its love, trustful and hopeful in its work.

Such a religion is the religion of Christ, and therefore "other foundation can no man lay." On this rock will the Church

stand, and "against it" "the gates of hell shall not prevail." — "Lord! increase our faith" in thee, in thy truth, and in its final triumph. WILLIAM BRADLEY.

LETTER FROM REV. H. P. CUTTING.

WINONA, MINN., March 1, 1867.

MY DEAR MR. LOWE, — I have just returned from Hastings, Minn., where I preached last Sunday. This is a town of three thousand people. It is on the Mississippi, twenty or thirty miles below St. Paul. I preached, in the morning, on zeal and knowledge in religion; in the evening, on the Unitarian belief. We held our meeting in a neat and large hall. It was filled morning and evening. They urged me to come again. They have started a paper to raise funds. I am to preach there again in a few weeks.

I am astonished at our opportunity. Never did we have such openings. Devout men and women are ready to believe and work. Give us men, time, and patience, and we can lead the best religious thought of the nation. If we do not, we miss the grandest opportunity ever given to men. It appears to me the field is white, the harvest is ready. I cannot understand why we all cannot see our opportunity.

We want men to go into every large town, East, West, North, and South, engage a hall, advertise, preach, talk, write, study, and observe. This requires money. We have money in the denomination; as we have a vast fund of experience, culture, and, more than all, a religion and Teacher, — call him Lord or Spirit, no matter while we have the fact, — who is the head of all principality and power.

It seems to me, our radical friends need more practical work. I am a radical of the most radical type, and find in my work a chance to work it off.

I think the study and discipline of life must bring reverent minds to confess the sweetness, beauty, and perfections of Christ. It is not weakness to confess him Lord. If it is, I am indeed weak. I am alone much of my time. I think much in going

from place to place. I hear all kinds of men talk. Their want is, like mine, religious culture and growth; they want, as I do, in their weakness, the rising Lord of Life and Truth. Religion without him is an abstraction; with him, it is life, guidance, and joy. It is a waste of what is most precious to deny what wanting, aching human hearts desire, — the real Christ of the gospel, the Lord and Teacher of the ages.

Truly yours, H. P. CUTTING.

WHAT IS THE WORK OF THE SUNDAY-SCHOOL SOCIETY?

[In consequence of the greater prominency given to the *Sunday-school Society*, through the earnest efforts of its new Directors, the questions are frequently asked, "What *is* the Sunday-school Society?" and "What is it proposing to do?"

We have received a communication which briefly and plainly answers these questions. — EDITOR.]

THE "Sunday-school Society" was re-organized thirteen years ago. What it has *not* accomplished in that period, and the reasons why, it is not worth while occupying space to detail.

One thing it certainly *has* done: it established and maintains a semi-monthly *paper for children*, "THE SUNDAY-SCHOOL GAZETTE," which, for a year past at least, has been second to no child's paper in this country or England, except perhaps in one particular, namely, that of *illustrations;* and even in this it is superior to most of those published in this country.

The work which the Society now aims to do is fourfold.

First, To continue, and if possible improve, the "Gazette," and extend its circulation.

Second, To awaken our people more thoroughly to the importance of the systematic religious education of the young.

Third, To supply all the needed apparatus for the most efficient Sunday-school instruction, suggest new methods, disseminate information, and in all possible ways assist in perfecting, and rendering most serviceable, the Sunday-school where it now exists.

Fourth, To aid in the establishment of new Sunday-schools; and, by donations of books, by correspondence, sympathy, and personal co-operation, to encourage and strengthen remote, feeble, and ill-equipped schools already existing.

In furtherance of this fourfold object, the Directors decided that the first essentials were a local habitation, and an official representative, whose whole time and attention should be devoted to these interests.

A room in the Denominational House in Chauncy Street was secured as an office. The Secretary elected at the last annual meeting of the Society undertook the enlarged labor.

The publication of the paper, hitherto contracted for at a given sum per thousand circulation, was transferred to this office, thereby making a saving of about twelve hundred dollars per annum, which is so much towards the office expenses.

The *second* object named, the Secretary labors to attain through the columns of the "Gazette" and our other denominational journals, by correspondence, personal intercourse, and by addresses at Local Conferences, and in such Sunday-schools and pulpits as are accessible to him for this purpose. The anniversary week mass-meeting of children (and others) is a movement in this direction; and new means will constantly be sought to induce and inspire our people, and all people, to devote more thought, care, and money to the distinctively religious education and training of their children.

The *third* object opens a wide field of labor for the Society. Beyond a few good, a considerable number of indifferent, and some very poor, question-books, service, and singing-books, we have absolutely no distinctive Sunday-school literature or apparatus. It is not expected that we can immediately create all we want in this department; but the Society have already taken several steps in the matter. They began by purchasing the stereotype plates of nearly all the desirable existing manuals, &c., now in use, and in consequent demand, in our schools. These they will publish and supply at the usual prices. They collect, and keep on sale at their office, all the approved mottoes, text-cards, roll, record, and class-books, librarian's cards, maps, &c.

They also design to keep on hand, and furnish to schools at

the lowest rates, all the books approved by the Ladies' Commission for Sunday-school libraries.

These projects, already inaugurated, require a considerable investment, immediate and continuous, but yield a respectable and increasing profit, which goes to still further diminish the expenses of the office.

New cards for infant classes have been published; others are in press. A new Sunday-school hymn and tune-book, and a new Sunday-school service-book, are in preparation; together with several other matters of like character. As the beginning of a distinctive denominational literature for the young, *premiums are now offered for original books*, especially calculated for *our* Sunday-school libraries (and home reading). Other Sunday-school needs will receive early attention.

In regard to the *fourth* department of work, every day brings letters asking for advice or information as to the best books, plans of instruction, &c.; and donations of manuals, second-hand library books, cards, &c., are constantly being made to new or small schools, to such extent as our means warrant. Several hundred copies of the "Gazette" are distributed among the various reformatory schools at the North, and the Soldiers' memorial and Freedmen's schools at the South; to the latter of which they are particularly acceptable, being eagerly looked for by the scholars, and forming often the only reading matter in their homes.

From this brief statement of work, two conclusions at least seem apparent: *namely*, that the demands upon the Secretary are sufficiently varied and numerous to employ him, as they do incessantly, seven days in the week; and that the Society is no longer a nominal or a local, but a real, active, and national organization, having need of, and able to use profitably, the sum they ask this year from the churches. And it is to be hoped that every society in the denomination will feel moved to respond to the call for funds, in proportion to its ability; that our two distinctively denominational societies, the American Unitarian Association and the Sunday-school Society, one devoted to the religious improvement of the adult, and the other to that of the children, may not be limited in their good work from want of money.

NEW PUBLICATIONS.

First Historical Transformations of Christianity. From the French of Athanase Coquerel the Younger. By E. P. Evans, Ph. D. Boston: William V. Spencer.

This is a little book of rare worth. Written in a pure, clear style, which the translator has admirably preserved, it presents, in a short compass, the results of much careful study and vigorous thought. It starts with the principle, that, since religion is the relation between God and man, and since of these two factors one is finite, therefore religion cannot be absolute. And, in tracing its mutability, he uses a bold freedom in his investigations of Christianity, showing not only the corruptions of the various periods of the Church, but setting Paul and James and Peter and John, as, notwithstanding all attempts to reconcile them, actually opposing each other on vital points of religious doctrine.

But, under the changing forms in which it is clothed, the author recognizes the unchangeable character of Christianity, considered by itself; and, with reverent appreciation and earnest sincerity, owns, as the only foundation, "Jesus Christ th same yesterday, to-day, and for ever."

The Progress of Doctrine in the New Testament. By Thomas Dehany Bernhard, M.A. Boston: Gould & Lincoln.

This volume consists of eight Bampton Lectures. Their aim is to show the unity of plan in the various books of the New Testament; so that each presenting, by a divinely ordered continuity, a new phase of doctrine, together they afford it perfect and complete.

Love in Spain, and other Poems. By Martha Perry Lowe. Boston: W. V. Spencer.

The Christian Doctrine of Forgiveness of Sin. By James Freeman Clarke. Second edition. Boston: American Unitarian Association.

We are sure that this book, so long out of print, and yet so well remembered by many in our churches, will be welcomed with pleasure.

We do not know anywhere so satisfactory a treatment of the subject of which it treats, covering, as it does, the whole topic of sin and its consequences, pardon and its conditions, and the new life as its result, — involving, of course, the work in connection with it, of God and of Christ, and of man himself.

It is perhaps the most important and the most difficult in the whole circle of religious doctrines. One need only to read the writings of Paul and Peter and Luther and Augustine, or any

other earnest wrestlers with religious thoughts, to see how anxiously it has been studied, and how vital it has been regarded, as bearing on religious sentiment and practice.

It is the doctrine which chiefly distinguishes us as a denomination from other Christian believers; from the Calvinistic sects on one hand, and from the Universalist and other liberal bodies on the other. The difference is broad and distinct. It is perhaps the only doctrine on which our position is very clearly defined. Amid all the controversies which seem so to divide us, we are united on this; and we apprehend most of us will be in the main satisfied with the presentation of it in this little book.

By the way, one of its recommendations is this very smallness of size. In this busy age, many valuable books fail of securing their proper circulation and influence by reason of their bulk which makes them costly to buy and laborious to read. — Ed.

Memoir of Rev. Samuel Barrett, D.D. With a Selected Series of his Discourses. By Lewis G. Pray. Boston: W. V. Spencer.

The subject of this Memoir was too well known and is too freshly remembered to make it necessary to repeat, that, while there was in his life little of striking incident, yet it would be difficult to select a better example by which to illustrate the average experience of a minister in our denomination. Dr. Barrett was a good preacher and true man; but he had no brilliant gifts to make him at all exceptional. His lot was such as might fairly come to any one who had the same earnest consecration to his work, and the same true religious convictions, with fair abilities and a faithful use of them. He lived honored, beloved, and with a daily round of opportunities for usefulness faithfully improved; and, as we read the Memoir, we feel that, while it shows how he adorned the profession, it also illustrates the dignity and value of the profession itself. The sermons are vigorous, clear, and earnest, full of that shrewd, practical sense which especially characterized their author.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 13, 1867. — Present: Messrs. Palfrey, Kidder, Padelford, Smith, Clarke, Livermore, Willson, Crosby, Denny, Staples, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to parish libraries in Laconia, N.H., and Germantown, Penn.; library of Oxford University, Oxford, Ohio; and of Maryville College, Maryville, East Tennessee; and town library, Bolton, Mass.

They also reported in favor of an appropriation for issuing new editions of ten tracts of the first series, seven of the fourth, six of the fifth, and Rev. S. J. May's "What do Unitarians Believe?"

The report was adopted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended: $162 to the Free Church in Boston, under the charge of Rev. N. M. Gaylord, for rent of hall three months; $500 to the Society in Laconia, N.H., towards the expense of building a church, the amount to be secured by the usual bond; $700 in aid of the Society in Brunswick, Maine, the coming year; and $100 to the Society in Sudbury, Mass., — all of which recommendations were adopted.

The Committee on the Middle States submitted a report from Rev. C. B. Webster, in regard to missionary work done by him in certain places in Pennsylvania and New Jersey, under the auspices of the Association; and also a communication from Scranton, Penn., relative to the establishment of a liberal society there.

The Committee on the Southern States announced, that a report had been received from Miss Bradley, concerning her work in Wilmington, N.C., which indicated a gratifying success. At the date of the report (April 14) she had 106 pupils in her day school, 54 in the industrial school, and 98 in the Sunday school.

The Committee on the Western States submitted reports from Rev. Charles H. Brigham, Rev. Robert Hassall, and Rev. John Ellis.

They also recommended the following appropriations, in response to applications received: $1,000, as a loan, to the Society in Bloomington, Ill., for five years, without interest, to enable them to complete their church building, — the same to

be upon security satisfactory to the Finance Committee; $100 to the Society in Kalamazoo, Mich., towards the support of their pastor the coming year; and $200 to the Society in Delton, Wis., for a similar purpose, — which recommendations were adopted.

The Committee on the Pacific Coast reported that a communication had been received from Rev. Charles G. Ames, announcing that he had succeeded so well in his ministry, that he would need no further help from the Association towards his support, representing the opportunity in California as very great, and begging that more laborers might be sent into the field. Also a communication from Portland, Oregon, renewing the request for a minister; and from Denver, Colorado, asking for missionary preaching.

The Committee on Theological Education submitted a report from Rev. A. A. Livermore, respecting the use made by the Trustees of the Meadville Theological School of the money appropriated by this Association in aid of that institution.

The Special Committee on the Hymn and Tune Book made a report, showing that the work was nearly ready for the printer.

The Special Committee on the Annual Meeting presented a report concerning the arrangements made by them for that occasion.

The Special Committee, appointed at the last meeting, to consider the amendments to the By-laws of the Association, reported that it seemed to them that the Board should recommend the adoption of the amendments, after they had been so modified as to provide that the President, Vice-Presidents, &c., should be chosen by the Executive Committee from their own number.

On motion of Mr. Sawyer, it was voted, that the balance remaining in the Treasurer's hands, belonging to the income of the Perkins Fund, should be intrusted to the Committee on Theological Education, for such use as they might deem expedient in introducing young men into the ministry.

The Board then adjourned.

INTELLIGENCE.

The Annual Meeting of the Warren-Street Chapel Corporation, Boston, was held at the Chapel on Sunday evening, April 21. The Report of the Superintendent, Rev. William G. Babcock, was read, and the Report of the Treasurer. The following gentlemen were chosen as the Standing Committee for the ensuing year: Henry I. Bowditch, Rev. Edward E. Hale, Patrick T. Jackson, George S. Hale, Charles A. Babcock, James A. Dupee, John L. Emmons, A. Augustus Call, O. J. Faxon, Thomas Hills, Samuel Weltch, J. Thomas Vose.

The Norfolk Conference held its second meeting at Roxbury, Mass., on Wednesday, April 24. At the morning session, Rev. Nathaniel Hall, of Dorchester, read a report on the question, "How may the Sunday services of our churches be made more promotive of the religious life?" which was followed by a discussion. In the afternoon, reports were made by the delegates from the different societies connected with the Conference; and then the discussion of the morning was resumed, and continued until the time for adjournment, closing with the adoption of the following resolution: —

Resolved, That we deem it of the utmost importance to extend the influences of Christianity to those who are without such influences at our own doors; and we pledge ourselves to use our personal efforts to increase the number of attendants upon the services of our own churches, and to allow no person to remain outside of such Christian influences for the want of kind and earnest invitation.

Rev. Charles B. Webster was installed as pastor of the New Unitarian Society in Binghamton, N.Y., on Wednesday, April 24. The sermon was preached by Rev. Octavius B.

Frothingham, of New York; Rev. William J. Potter, of New Bedford, Mass., gave the address to the people; and Rev. Edward C. Guild, of Ithaca, N.Y., the right hand of fellowship.

The Society in Marlboro', Mass., having rebuilt their church, — retaining only the frame of the old one, — it was dedicated on Thursday, April 25. The sermon was preached by Rev. James Freeman Clarke, D.D., of Boston; and the pastor, Rev. Eugene De Normandie; Rev. Rush R. Shippen, of Worcester; Rev. William G. Scandlin, of Grafton; and Rev. Courtland Y. De Normandie, of Fairhaven, — took part in the exercises.

The Wisconsin and Minnesota Conference held its second quarterly meeting at Madison, Wis., Wednesday and Thursday, May 1 and 2. A discourse was delivered by Rev. Newton M. Mann, of Kenosha, Wis., and there were discussions on various important subjects.

The Worcester-County Conference held a meeting at Brookfield, Mass., on Tuesday and Wednesday, May 6 and 7. An address was delivered on Tuesday evening by Rev. George S. Ball, of Upton, on "The adaptation of our Christian religion to the wants of the people;" and remarks were afterwards made by Judge Chapin, of Worcester, and Rev. Crawford Nightingale, of Athol. On Wednesday there was a meeting for conference and prayer, followed by a meeting for discussion, the subject being "The duty of Christians to devote their means to religious objects." A resolution was passed, recommending that the funds collected by the societies be given to the American Unitarian Association.

Mr. Haskett D. Catlin was installed as pastor of the Neponset Society, Dorchester, Mass., on Wednesday evening, May 8. The order of services was as follows: Introductory prayer by Rev. Thomas J. Mumford, of Dorchester; reading from the Scriptures by Rev. Frederic Hinckley, of Dorchester; sermon by Rev. Andrew P. Peabody, D.D., of Cambridge; ordaining

prayer by Rev. Nathaniel Hall, of Dorchester; address to the pastor and people by Rev. John H. Morison, D.D., of Milton; right hand of fellowship by Rev. Charles E. Grinnell, of Lowell; benediction by the pastor.

The New-York Central Conference of Liberal Christians held a meeting at Auburn, N.Y., on Tuesday and Wednesday, May 14 and 15. Sermons were preached by Rev. Asa Saxe, of Rochester, and Rev. Joseph May, of Yonkers; and an essay was read by Rev. Frederic W. Holland, of Rochester. The following resolutions, after being debated in turn, were passed unanimously: —

First, That the most pressing want of our Liberal societies is a deeper religious life, prompting to more earnest action, and necessitating a heartier union.

Second, That the religious indifference which we all lament is due mutually to the pulpit and the pew.

Third, That our societies cannot attain their full efficiency until organized into committees on strangers, on the sick, on charities, on music, on amusements for the young, which shall interest both laymen and laywomen in active religious effort.

Fourth, That church music ought to be regarded as a part of the devotions of the sanctuary, and engaged in by the congregation.

The South-Middlesex Conference met at West Newton, Mass., on Wednesday, May 15. The President, Hon. E. R. Hoar, of Concord, in his opening remarks, announced that the present meeting was a union of the Conference and the Middlesex Sunday-school Society; and that all present were invited to take part in the discussion of the following subject: "The responsibility of a Christian society in the religious education of its children." Rev. George W. Briggs, D.D., of Cambridgeport, made the opening address, which was followed by a discussion, continuing until the time for adjournment.

The Corner Stone of the new church, to be erected by the society in Springfield, Mass., was laid on Monday, May 20. Addresses were made by Rev. Charles A. Humphreys, the pastor, and Col. James M. Thompson, chairman of the Building Committee.

The Suffolk Conference held a meeting in Boston, on Monday, May 20, at the Vestry of the Hollis-street Church. Reports were presented on the following subjects: "Social Meetings for Religious Conference," "Christian Hospitality to Strangers," and "Lay Preaching."

The Essex-County Conference met at Lynn, Mass., on Thursday, May 16. Reports from the different societies were made, showing their spiritual condition, and to what extent they had engaged in missionary work, and the general objects of the Conference. The Secretary then read the following, received from the Universalists: —

At the last meeting of the Boston Association of the Universalists, held in Rockport, May 1st and 2d, the following resolution was adopted: —

Resolved, That delegates be appointed from this body for the purpose of visiting the Unitarian Conference within the limits of this Association, during the present year, to consult with reference to the mutual Christian work which we as kindred sects may unitedly perform.

Revs. John G. Adams, of Lowell; E. H. Capen, of Gloucester; A. F. Powers, of Malden; and Samuel Porter, of Beverly, — were appointed by the Business Committee to carry out the above resolution.

In response to the above, the subjoined was passed: —

Resolved, That we receive with pleasure the communication from the Boston Association of Universalists, in reference to a consultation about our mutual Christian work; and that we cordially welcome the delegates they have appointed to this meeting, and invite them to take part in our discussions.

Resolved, That a permanent committee be appointed to confer with them in reference to our mutual Christian work.

The business of the Conference was then suspended to join in religious exercises. Rev. Robert Collyer, of Chicago, Ill., delivered a sermon on faith, from the text, "Faith, the evidence of things not seen."

In the afternoon, the following resolution was adopted: —

Resolved, That we regard a union between our own and other denominations as of quite secondary importance to friendly and co-operative relations with them, and only to be expected or desired when it shall come spontaneously and as of moral necessity. But we deem it right and

fit to encourage union with Christians of whatever name, who can work and worship with us; and are ready to do so in places where neither party alone is able to maintain religious worship, but where together they can; and we would discourage any effort, in behalf of our own denomination or opinions, whose tendency is to supplant or weaken any other Church based upon liberal principles and conducted in a liberal spirit.

Rev. Alonzo Hill, D.D., has resigned the charge of the Second Congregational Society in Worcester, Mass., after a ministry there of forty years.

Mr. S. Curtis Beach, a graduate of the Cambridge Divinity School, in the last class, has accepted an invitation to take charge of the society in Augusta, Maine, one year.

Rev. John B. Green, has accepted a call from the society in Chelsea, Mass.

The Society in Brookfield, Mass., has sold its church edifice to the Catholics, and will at once erect a new one.

Rev. Frederic Frothingham, of Brattleboro', Vermont, has accepted a call from the society in Buffalo, N.Y.

Rev. Jacob G. Forman, has accepted a call from the society in West Bridgewater, Mass.

Rev. Thomas L. Eliot is now supplying the pulpit of the society in New Orleans, La. The debt remaining on the church has been removed. This building was completed in 1855, at a cost of seventy thousand dollars.

Rev. David H. Montgomery has resigned the charge of the society in Danvers, Mass.

ACKNOWLEDGMENTS.

1867.		
April 11.	From First Parish, Dorchester, for Monthly Journals	$41.00
19.	„ Society in Kennebunk, Maine, for Monthly Journals	13.00
20.	„ Society in Brighton, including a life-membership for its pastor, Rev. Samuel W. McDaniel, and $16 for Monthly Journals	217.00

1867.

April 22.	„	Rev. Dr. Putnam's Society, Roxbury	$800.00
23.	„	Rev. William R. Alger's Society, Boston	400.00
24.	„	Society in Springfield, including $30 from L. J. Powers, to make his wife a life member: and from J. L. King, to make William H. King	1,100.00
25.	„	Society in Waterville, Maine	75.00
25.	„	A friend: —	
		For India Mission 100.00	
		For Meadville School 50.00	
			150.00
26.	„	Society in Trenton, N.Y.	10.00
27.	„	Edwin Willson, Walpole, as final payment for life membership	15.00
29.	„	J. W. Tufts, Medford	10.00
29.	„	Society in Sandwich, to make its pastor, Rev. T. W. Brown, a life member	30.00
30.	„	De Witt C. Bates, as an annual membership	1.00
May 2.	„	Society in New Bedford	700.00
2.	„	Barton-Square Society, Salem	535.00
2.	„	Ladies' Association, South Danvers	20.00
6.	„	Ten annual members in Pepperell Society	10.00
6.	„	Rev. G. F. Piper and Rev. John Murray, as annual memberships	2.00
6.	„	A. S. Lincoln, A. B. Lincoln, and L. R. Stone, Medford, $5 each	15.00
7.	„	Society in Brooklyn, Conn.	15.00
7.	„	Rev. J. Fisher, as an annual membership	1.00
8.	„	South Congregational Society, Boston, additional, including $30 from William Brigham, to make C. B. Brigham a life member	1,100.00
9.	„	Society in Easton	24.65
9.	„	C. P. Rice, as an annual membership	1.00
10.	„	B. H. Bartol, Philadelphia	100.00
10.	„	"E. G.," Philadelphia, additional	25.00
11.	„	Society in Belfast, Maine	70.00
13.	„	Rev. A. W. Stevens's Society, Cambridgeport	232.35
13.	„	W. S. Blanchard, as an annual membership	1.00
16.	„	Society in Brattleboro', Vt.	200.00
16.	„	Mrs. Charles Cheney, Hartford, Conn.	50.00
16.	„	Society in East Cambridge	50.00
16.	„	„ „ Plymouth, for Monthly Journals	15.00
16.	„	Philemon Putnam, Danvers	5.00
16.	„	Friends in New Brunswick, N.J.	35 00
16.	„	Rev. W. S. Heywood, as an annual membership	1.00
17.	„	Rev. Dr. Farley, Trustee, as income of Graham Fund	160.82
17.	„	Chestnut Hill Society, Brookline	50.00
17.	„	A gentleman in Chicago, Ill., to make Rev. Robert L. Collier, D D., a life member	30.00
17.	„	First Parish, Dorchester, for Monthly Journals, additional	3.00
17.	„	Rev. H. P. Stevens, and Rev. T. L. Dean, as annual memberships	2.00
17.	„	A friend	1.00